

The Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

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American Principle Wins in Alabama

A Washington despatch to the *Christian Science Monitor* (Aug. 24) says: "Facts are reaching Washington now concerning a unique political contest waged in Alabama, a few days ago, in which the issue of the separation of Church and State was fairly drawn, and the candidate in favor of the doctrine of separation won. The candidate was Mr. Kilby, who was a candidate for Governor. His opponent, supported by the Roman Catholics, was William Brandon. The entire campaign, it appears, was made on the separation issue.

In English Law, Mass a "Superstitious Practice"

A London special despatch to the *Brooklyn Tablet*, dated August 12, says:

Cardinal Bourne took the case concerning the bequests made him by a retired Irish butler, and which were disallowed on

account of their being specifically for saying mass, to the Court of Appeal. The hearing occupied two days this week, and the judgment of the Court of Appeal went against the Cardinal and the religious orders, Dominicans, Franciscans and Jesuits, each participating to the extent of \$1,000 apiece, while the residue of an estate of \$45,000 should have gone to his Eminence. The court held that the bequests were for superstitious practises and such were illegal. The counsel for the plaintiffs cited the Catholic Emancipation Act of 1829 and even went so far as to put forward the doubtful and difficult plea that a "superstitious practise" was any act of a religion not recognized by law, but the judges declared the law as it stood had been established for close upon a hundred years. Counsel then pointed out that up to the fifteenth century money left for Masses, was not an illegal gift, but this had no effect.

Punishing the People for the Governor's Offence

In the Jesuit organ *America*, of Sept. 7, is a letter from Guadalajara, Mexico, describing a conflict between the Archbishop and other members of the hierarchy and the Governor. The Archbishop was banished, but a large crowd of people gathered round the Governor's palace demanding his return. The Governor appeared and asked, "Are these priests Mexicans?" On being told that they were he replied, "Let them obey the Mexican law, then," and the conference closed. The correspondent adds: "The Vicar-General has put the city under an interdict, beginning Aug. 1. On July 31 the churches were thronged with men and women approaching the Sacraments. Confessions were heard till three o'clock of the morning of Aug. 1st. Since that day no Sacraments have been administered; women have put on mourning and many men have done the same." If the Roman religion were not such a solemn thing to those who really believe in its teachings the spectacle of a Roman high priest refusing the channels of divine grace to the laity because the Governor fulfilled his duty to the law of the land would have almost a comic aspect.

Could the Church Survive the Change?

The New York *Life*, August 8, 1918, in an editorial, said:

It will be a great blessing to this tormented world if one of

the consequences of the great war shall be such a chastening and revision of the Roman Catholic Church as shall take it out of politics. The political Roman Catholics love to raise a howl of "religious prejudice" when there are signs of objection to a Roman Catholic for such an office as Governor of New York or President of the United States. The prejudice is objectionable, but it is not religious. It is very slightly concerned with articles of faith or the way a man says his prayers, and very much concerned with the demands that the masters of his Church organization are likely to make on him as a faithful son. "Those d—d people will break my back!" exclaimed Mayor Mitchel one day as the door of his office closed on a departing delegation of Catholics. The way to cure the prejudice against Roman Catholics as candidates is not to howl it down, but to remove the cause of it, and of course that is a big job that goes down into the political roots of one of the strongest organizations in the world. Perhaps in the present world disturbance the foundations of things are going to be moved enough to bring about a better relation between the Roman Catholic Church and the rest of mankind, but Heaven knows what the details of such a change can be.

Of course, the Papacy is not the Roman Catholic Church, by any means, but the complete attainment of the first of President Wilson's war aims would go far to accomplish the end desired by *Life*. Certainly the Papacy is accurately described in his words: "The destruction of every arbitrary power anywhere that can separately, secretly and of its single choice disturb the peace of the world; or if it cannot be presently destroyed, at least its reduction to virtual impotence."

Dr. Matthews "Speaks Right Out in Meetin' "

Dr. Mark A. Matthews, of Seattle, Wash., preached in the Fifth Avenue Presbyterian Church on Sunday, August 25, and as he discoursed on the crimes of the Kaiser and the German Government and the penalties that should be meted out to them, loud applause and vigorous cheers greeted the speaker's observations. When the attention of a Church official was directed to this feature of the service he suggested as a partial explanation that there were many strangers from the West and the South present. We suspect, however, that the good brother who made this explanation did it in much the same spirit as is alleged

to have been manifested on one occasion by the late Bishop Potter, of New York. Of him it is related that one summer day, on his arrival at the pier on the Hudson River with a party of others who had been guests at the same hotel, their steamboat had just pulled out into the stream. Whereupon a member of the party—possibly a high official in the local Holy Name Society—expressed his feelings in a manner that imparted a distinctly cerulean tint to the atmosphere. At the conclusion of those remarks the Bishop is said to have addressed the speaker thus: "Thank you, sir! *Thank you!*"

The particular statement to which attention is drawn here referred to the Vatican in these terms:

The Vatican shall not have a seat at the peace table. It has no right to such seat unless it were frankly to admit that it is one of the belligerents; if on the side of Germany—for that reason and for others, it shall never have a seat at the peace table. It is not an intermediary, cannot be, has no right to be claimed as such.

DR. MATTHEWS' "CAGE OF CULPRITS."

The first of Dr. Matthews' peace terms was worded thus:

Germany shall not sit at the peace table. She has forfeited every right to sit at a table where gentlemen of integrity and honor preside. She may watch the proceedings at the peace table from her seat in the cage of culprits.

In the event of this item being carried out, one of the most interesting investigations would be that which went into the question of the extent to which Pope Leo XIII and the Jesuits in Europe were responsible for bringing about the war. In England there are not a few conservative scholars and thinkers who believe the whole tragedy to have been created by the Vatican for the Restoration of the Temporal Power.

K. OF C. ACTIVITY IN DETROIT

Last month we referred briefly to an ordinance that had been unanimously adopted by the City Council of Detroit, Mich., aimed at certain journals that tell inconvenient truths about the activities of Papal agents in this and other countries. Here is the text of the document itself, which was introduced by Alderman Joseph A. Walsh, said to be a Knight of Columbus:

Section 1. It shall be unlawful to sell, offer for sale, distribute or give away upon the streets of the city of Detroit, or any other public place in the said city, any book, magazine, periodical, newspaper or pamphlet containing libelous or defamatory articles or statements concerning any religion, creed or cult.

Any violation of or failure to comply with the provisions or requirements of this ordinance shall be punished by a fine of not less than twenty-five dollars and not more than five hundred dollars and costs for each offense, or by imprisonment in the Detroit House of Correction for a period not to exceed six months; and in the imposition of such fine and costs the court may make a further sentence that the offender be imprisoned in the Detroit House of Correction or the county jail until such fine and costs be paid; provided, however, that the term of such imprisonment shall not exceed a period of six months.

Section 2. This ordinance shall take immediate effect.

The Detroit correspondent of the *Christian Science Monitor* (Aug. 22) gives some particulars of the way in which this assault upon the liberty of the press was delivered. He says:

The presentation of the ordinance which attempts to forbid the sale or distribution of publications containing attacks on a religion is said to have been conceived at a meeting of the Detroit Diocesan Union of the Holy Name Society in Wyandotte, a Detroit suburb. The Rev. T. R. Carey, spiritual director of the society, and Dr. Conde B. Pallen, of New York, editor-in-chief of the (Roman) Catholic Encyclopedia, were among national Roman Catholic leaders in attendance.

While the daily press of Detroit and a Catholic paper published the fact that the ordinance was planned at this Roman Catholic conference, no mention was made of the fact that Alderman William P. Bradley, a member of the Knights of Columbus, who was also present, had just returned from Baltimore, the seat of Cardinal Gibbons.

Alderman Thomas E. Glinnan, with Bradley, Walsh and other Roman Catholics, took the lead in debate, openly admitting that the measure was aimed at a particular paper, *The Menace*.

Mayor Oscar B. Marx signed the measure the next morning. His secretary, Edward T. Fitzgerald, a Roman Catholic, resigned to manage the mayoralty campaign of James Couzens. Mayor Marx is not a candidate for re-election. Mr. Couzens is not a Roman Catholic, but his wife is.

One good effect of this performance will be to open the eyes of a good many non-Catholics who gave their good money to the Knights of Columbus last spring under the delusion that, as one of them put in in a letter to Cardinal Farley, they were giving to men who "were 100 per cent. Americans."

THOUSANDS OF TONS OF COAL LOST

The Philadelphia *Public Ledger*, August 16, contained the following despatches, just as given below:

MANY COLLIERIES IDLE

Mahanoy City and Wilkes-Barre Miners Slow Up Production

Special Telegram to Public Ledger

Mahanoy City, Pa., Aug. 15.—Because the men failed to respond for work in sufficient number not one of the collieries of the Lehigh, Reading or individual coal companies were in operation in this section to-day. Fifteen thousand tons of coal were lost to the annual production by reason of the idleness.

Special Telegram to Public Ledger

Wilkes-Barre, Pa., Aug. 15.—Many collieries were idle to-day in celebration of the Feast of the Assumption.

MINERS IDLE ON HOLY DAY

Although Early Masses Were Held for Their Benefit, Collieries Suspend

Hazleton, Pa., Aug. 15.—Anthracite tonnage was reduced to a considerable extent in the Lehigh region to-day through the celebration of the Feast of the Assumption in the Catholic churches.

Although early masses were held for the convenience of coal miners, many of them failed to report for work afterward, and in consequence a number of collieries were forced to suspend.

There is a very interesting chapter in "The Roman Catholic Church in Italy," by Dr. Alexander Robertson, of Venice (1905), dealing with these Church festivals and the reason for their frequency. One paragraph reads thus: "Another reason is because the Papal Church is the enemy of industry. It does not want people to work six days and become great merchants and manufacturers, employing many men, because it dreads the influence that such masters might obtain in the workshops and in the community. They might become rivals of the priests. Besides, the intelligence required to guide a great commercial concern is incompatible with priestly domination and must not be allowed to exist. . . ."

Lastly, though not by any means the least in importance, is the reason that *saints' days pay in the Papal Church and Sunday do not*. As everything has a money value this determines why the observance of saints' days is insisted upon, but not that of Sunday. On a saint's day the people, even the poorest of them, bring offerings in money and in kind to the church. On these days the *sagras*—holy fairs—are held round, and in the neighborhood of, the church, so that, just as in the old polluted

temple at Jerusalem, which our Lord cleansed, sheep and lambs and doves could be bought for sacrifice, so here oil, candles and other things can be bought for offerings. I myself have seen hundreds of poor, deluded creatures bringing their candles and flagons of oil and handing them to the priests inside the altar rails, or carrying them into the sacristy till it appeared like a huge wax and tallow shop. These ought to be burned before the saint, but the custom is to sell them, and so church and priest become enriched. The more saints and saints' days, the more grist to the mill. Hence Italians have said to me: 'Whenever the Papal Church wants money it pulls out another saint and appoints another festival day.'

"But on the Lord's Day it is different. Then the services are perfunctory. There are no offerings of candles and oils on that day. Whoever saw a candle or a bottle of oil presented to Christ, or saw a light burning before His figure? The Sabbath Day, like the Lord of the Sabbath, does not pay in the Papal Church; hence its secularization is permitted, and even designed and encouraged."

All of which shows how and why Roman superstition works in Pennsylvania on the side of the Central Powers and against the United States in its efforts to win the war.

"FARMER CORNTOSSEL" AND CHRIST'S MISSION

We were recently told by the chronicler who from time to time contributes "Farmer Corntossel's" ideas to the "humorous" sections of our dailies that a neighbor recently asked for his opinion as to the probable duration of the war. The reply was that he feared it would still last for some time, because, in a letter from his son at the front the young man had said that he was "only now beginning to fight." And an observer in the theatre of war, in describing an action, said that each of the individual American soldiers appeared to go into the fight with the feeling that the whole winning of the war rested upon his personal success. What a mighty power for the extension of God's Kingdom Christ's Mission would be if each of the subscribers to this magazine made this principle his own—or her own! For in the carrying on of this special work far more can be done by individual effort than by set services and meetings,

valuable as those are. Indeed, much excellent work could be done merely by personal effort among the members of evangelical churches, by informing them as to the real nature of Roman doctrines and the way in which they work out in daily life. Only yesterday one of the literary staff of an evangelical paper said that he thought the Roman Church taught its people "the pure Gospel," and that "truly Christian people" formed the majority of its membership. Of course, that good man does not know what Roman doctrines really are, and still less does he realize the necessity for putting evangelical truth before the Catholic peoples. And this need will be greater after the war than it has ever yet been, because never will the spiritual bankruptcy of their church be made so clear to so many thousands of men, and if they do not hear the true Gospel they may reasonably be expected to wander off into Unitarianism, Modernism of various brands, or downright atheism—practical, if not avowed. Never was the need so urgent for every individual, wherever situated, to come up to the help of the Lord to carry the light of the Gospel into lives that have been risked on the battle-field for the preservation not only of our lives, but of our nation itself. These men surely have a claim on any help we can give them.

VATICAN ACTIVITIES AGAINST THE ALLIES

The Vatican activities on behalf of the Central Powers have proceeded without intermission during the recent weeks. It will be remembered that in the United States Senate a vigorous warning was uttered by Senator Lewis, of Illinois, against a peace offensive then expected shortly from the Papal agents in Switzerland. The speech seems to have been noted in the right quarter and the peace offensive from Switzerland has not yet materialized. A few days after we were told from Amsterdam that Mgr. Nouvens, the Catholic deputy who had been the first member of his Church to be called to form a cabinet in Holland since the Reformation, was about to suggest to the Cabinet that it should make an offer of mediation to both belligerent groups of Powers, and the recently appointed Dutch Minister to the Vatican was to be included in the Cabinet. This Catholic Deputy, "the Marquise de Fontenoy" says (*Evening Sun*, Aug. 7, 1918), is really "a prelate of his Church, a dignitary of the household and court

of Benedict XV, and as such endowed with the title of Mon-signor, and with semi-episcopal prerogatives."

Those people who feel surprise at the apparent blindness on the part of our Government and that of Great Britain, which appoint so many "subjects" of the Pope to important public offices, will doubtless think that Holland "goes them one better."

Later advices said that Mgr. Noulens had declined to form a Cabinet, but another Catholic performed that duty and brought in three more Catholics to support him.

From Ireland came a copy of a Sinn Fein "hymn of hate," the importance of which lies in the fact that the whole movement is under the direction and control of the priests of Rome and that, as far as it goes, it may be taken to express the mind of the Vatican towards England. It appeared in the *Christian Science Monitor* of August 19 in this way:

A reliable correspondent of *The Morning Post* (London) sends to that journal the following lines, which are being circulated in Ireland by Sinn Fein. He describes them as "a specimen of the sort of thing with which the country is being flooded." The production is entitled "Hymn of Hate," and runs:

God of Mercy, watching
O'er the Irish race,
Save our nation's honor,
Keep us from disgrace.
Let Thy powerful arm,
Right o'erthrowing might,
Lend the German armies
In this glorious fight.

God of goodness, watching
O'er our country's weal,
Give all British soldiers
Purest Essen steel;
Smite those British bulldogs,
Make the cowards yell,
Send them, God of Vengeance,
To their place in Hell.

On Friday, August 22, Senator Lodge, of Massachusetts, set forth in detail his conception of the war aims of the United States, which were of course those of the President, but the Senator went into details that had not all been developed when the President last spoke on the subject.

Next day the Washington correspondent of the *Globe* wrote

at length on the reasons behind the delivery of the speech, and among them he mentioned, first, the desire to strengthen the hands of the British Government against the Lansdowne-Socialist-Pacifist elements that are making considerable trouble there and also to anticipate similar "peace efforts" here. Now it must be remembered that the Roman hierarchy has a very strong hold upon "labor" here and that the confessional affords a means of propaganda that in many respects far excels platform and press agitation. Not only has it the great advantage of secrecy, but the work can be done without any personal contact with the man, and with only a very general reference to the war. All that is necessary is for the priest to impress upon the wife, the daughter, the sweetheart, the fact that the Holy Father earnestly desires "peace" at the earliest possible moment. It is of course easy to proceed, if advisable, to say that the Central Powers wish to obtain for the Pope a seat at the Peace Council and to restore the Temporal Power. Of course, much more can be said according to the personality of both priest and penitent. It is more than likely that this form of peace propaganda is now under full head of steam.

In July the Pope appointed as Nuncio to Peking Monsignor Petrelli, Apostolic Delegate in the Philippine Islands, and a friend of the Roman Catholic Admiral von Hintze, the German Foreign Secretary, and besides making the appointment the Vatican pressed upon Peking the acceptance of the Vienna Congress ruling which gives a Papal Nuncio higher rank than a plenipotentiary. The French Government regarded the move as a distinct challenge to its rights as protector of Roman Catholic interests in China, which she holds under the Treaty of Tientsin (1858) and lost no time in making a vigorous protest, pointing out that as the Vatican was notoriously sympathetic towards the Central Powers in the war the acceptance of this Vatican official at Peking would be regarded as an unfriendly act. The Chinese Government had already appointed a Minister to Madrid, whose duties were to represent his nation also at the Vatican, but the French protest was heeded and the Chinese Minister to Madrid was told not to proceed to Rome. Since then the Chinese Government has informed France that it will not receive any Papal Nuncio during the war.

BOLDNESS OF PAPAL AGENTS IN AUSTRALIA

The American people would do well to note that the Papal priests in Australia have secured such a hold on various bodies in that country that they can boldly offer bargains to the Government as to conditions of support.

The Sydney, N. S. W., *Daily Telegraph* having recently been challenged by Dr. Kelly, the Papal Bishop of Sydney, to point out the words or passage which, taken in the whole context of the Pastoral, especially the introduction and conclusion, may not be construed as a friendly warning and exhortation regarding two glaring obstacles to (Roman) Catholic enthusiasm in the matter of voluntary enlistment,

The editor of the *Daily Telegraph* replied by citing the passage of the Pastoral which began: "We affirm, in good will to all, that recruiting in Australia and in Ireland, so far as religion and nationality are factors of effectiveness, postulates an alteration of policy in two main directions," and continued: "First, the surviving remnants of old policies working for the impoverishment, debasement and enslavement or extermination of true Irishmen in Ireland is to be disavowed candidly and practically by Great Britain; yes, and moreover, replaced at once by an honorable recognition of the national rights of the sister island. Secondly, let Australian democracy prove itself true to its aspirations by a reform of its laws so that these may afford protection in civic, domestic and personal duties and rights to fellow citizens, who believe in God and in Christianity. We refer to the disabilities affecting the only complete and sound system of instruction in primary schools in our midst—the combined religious and secular system. Against such schools our Public Instruction Act and the administration thereof enforce penalties and exclusions which are unnecessary, unjust, unpatriotic and inexcusable. Let such unwise bigotry disappear from our Public Instruction Act and from the department to which its administration is confined."

The Sydney Editor, having quoted this passage from the Pastoral, comments thus: "It is quite true that this passage may be construed 'as a friendly warning and exhortation;' it is equally true that, 'taken in the whole context of the Pastoral,' it may be—and by many readers, was—construed as an attempt to drive a bargain in regard to voluntary recruiting."

The simple fact is that the sooner Americans, and Australians too, realize the fact that Bishops and Archbishops and Cardinals are political agents first, whose chief work is to pro-

mote the political aims of the Roman Curia, and "spiritual" shepherds and "fathers in God" afterward, the better it will be for the safety of their individual countries. Further, if they will take that statement as an axiom, it will explain many things that are otherwise difficult to understand.

A PAPAL DELEGATE AND THE SINN FEIN.

The Melbourne, Australia, correspondent of a Boston paper (July 25) sends the following despatch, one sentence of which indicates the Papal support of the whole Sinn Fein "drive" on behalf of the Central Powers—and, automatically, against the United States.

Referring to the recent St. Patrick's Day celebration at which Sinn Fein emblems were worn, and which was followed by a remarkable outburst of public indignation and the issue of a war regulation against the wearing of disloyal emblems, Dr. Mannix, Roman Catholic Archbishop of Melbourne, assured the committee that he had no apology to offer and was never more proud than on that day.

"You have earned my heartfelt gratitude," he said, "and I think I can also offer the congratulations of the Apostolic Delegate. I know the Apostolic Delegate expected to see a great demonstration in Melbourne, and I know that your demonstration surpassed tenfold anything he had expected. . . . I do not wish to dwell on any of the incidents that gave rise to much comment in connection with the celebration. . . . For my part, I was pleased with everything and, needless to say, I have no apology to offer. . . . I have been proud on many occasions since I came to Australia, but I was never more proud and gratified than I was on last St. Patrick's Day."

Another despatch in the same paper indicated that the Lord Mayor of that city had been sufficiently "waked up" as to the matter of Papal interference in Australian politics to refuse to accord a civic reception to the Papal Delegate when requested to do so by the aforementioned Dr. Mannix.

THE GLORIOUS TWENTIETH OF SEPTEMBER

The hearts of the whole American nation were recently stirred at the accounts that came from beyond the seas of the whole-souled, whole-hearted celebrations—both official and private—of the Fourth of July by the great nations of Great Britain, France and Italy, while the moral effect upon all the nations of the world was profound.

In many respects the Fourth of July, 1776, has now become the most important date in the world's history since the birth of Christ, although it has taken nearly a hundred and fifty years to demonstrate the fact.

The day is coming—and the time may not be so distant as it now seems—when the Twentieth of September, 1870, will become a very close rival to the Fourth of July in the world's history, and when the names of Mazzini, Garibaldi, King Victor Emanuel and Cavour will form a constellation of names rivalling in brilliance the galaxy of names that surround those of Washington, Jefferson and Lafayette.

Space fails to treat this matter in any fitting way, but it will suffice here to say that the sum total of all the offences with which King George III is charged in the Declaration of Independence reads like a list of petty thefts and assaults from the docket of a local city police court as compared with the crimes—open and secret—of the Papacy against not Italy alone, but practically every nation under heaven, that received the severest check in its history when General Cadorna entered Rome at the head of the Italian troops on September 20, 1870.

So far as Italy itself was concerned we give a few brief citations from two modern writers. Henry Dwight Sedgwick says, in "A Short History of Italy":

"In the Papal States Pope Pius IX put himself wholly in the hands of the reactionaries and the Jesuits. His government was practically imbecile. Brigands came and went at will. In Forlimpopoli, for instance, a city of the Romagna, a famous highwayman and his band appeared on the stage of a theatre and made the spectators empty their pockets of their money and their street door keys. In Modena, Parma and Tuscany the governments did whatever they deemed would be pleasing to Austria, and in Lombardy and Venice the Austrians repressed the slightest signs of patriotism. . . ."

"The fruits of the [Piedmontese] Crimean expedition [in alliance with England and France against Russia] were gathered at the Congress of Paris (1856), where Cavour, supported by England and France, was able to call the attention of the Congress to the condition of Italy. He pointed to the tyranny of Austria in Lombardy and Venetia, to the abominable

condition of the Papal States, to the horrible misgovernment in the two Sicilies, and he pointed to Piedmont as the bulwark against Austrian preponderance on the one hand, and against the revolutionary spirit on the other. Nothing definite was done, but the Italian question had been broached and Cavour's participation in the Congress was recognized as a great achievement."

At least it might be truthfully said that from that day Italy ceased to be "merely a geographical expression," as Prince Metternich, of Austria, once described her.

On April 15, 1860, Parma, Modena, Tuscany and the Romagna were united with the kingdom of Sardinia under the name of the Kingdom of Italy.

In 1861 the first Italian Parliament was held, the two Sicilies and the liberated parts of the Papal States having voted to join the Kingdom of Italy. Now Italy—excepting Rome and Venetia—was free and independent.

"The King of Naples, having taken refuge in Rome, armed and subsidized gangs of brigands who raided the Neapolitan provinces and committed unspeakable outrages. These rascals, when pursued by the Piedmontese army, crossed the Pontifical border and were safe. This condition was intolerable."

At this juncture the great statesman, Cavour, died June 6, 1861. The priest who shrived him was summoned to Rome, deprived of his parish, suspended from his office and sent to finish his days in a remote monastery."

In 1870 the Emperor Napoleon III was compelled to withdraw the French bayonets on which had for years rested the chair of St. Peter, because they were needed against the Prussians, and then the Italian Government notified the world that it would annex Rome. After a useless call upon Pope Pius IX for a peaceful surrender, King Victor Emanuel sent a military force against the city. On September 20 a breach was made in the wall near Porta Pia, a few shots were fired, a few score soldiers were killed and wounded and the Italian army took possession of the city.

At the plebiscite the vote of the city to become a part of Italy was 133,681 to 1,504.

John Webb Probyn, writing in 1884, closes a history of Italy from 1815 to 1878 in these words:

"In days gone by Italy was divided into a number of little States full of rivalries and jealousies, often at war with one another, constantly subject to revolutions and incessantly domineered over by foreigners. Sometimes Germans, and sometimes Spaniards, sometimes France, and sometimes Austria, ruled the Peninsula. They quarrelled over or divided their Italian spoils, each in turn placing their heel on the neck of Italy and claiming her as their lawful prey. It was a pitiable record of intrigue, strife, revolution and alien domination, recalling the bitter reproach of Dante:

*Abi, serva Italia, di dolore ostello,
Nave senza nocchiero in gran tempesta,
Non donna di province, ma bordello.*

*Ed ora in te non stanno senza guerra
Li vivi tuoi, e l'un l'altro si rode
Di quel ch'un muro, ed una fossa sèvia.*

*Alas, enslaved Italy, abode of grief,
Ship without pilot in a mighty tempest,
No lady of high position, but brothel house impure.*

*And now within thee rest not without strife
Thy living sons, and one the other mangles
Of those whom one wall and one defence encloses.*

"To-day, on the contrary, Italy is free, independent and united; she enjoys internal order untroubled by foreign rule and unsullied by civil war. She possesses constitutional freedom established on a large basis beneath the sway of a native prince true to his country's liberties, which form the security of his throne [the late King Humbert I].

"To-day is realized the prophetic aspiration written some fifty years ago by one of the most gifted sons of modern Italy—Alessandro Manzoni:

*No more shall place be found where barriers rise to sever
Italian from Italian soil, henceforth forever!*

*Non fia loco ove sorgan barriere
Tra l'Italia e l'Italia, mai più!*

"As this striking contrast between the past and present is contemplated, every friend of order, peace and liberty may well rejoice that to-day there exists among the nations of Europe a free and united Italy."

As we showed last month, in the year 1914 these words proved to be at least a hundredfold more true than when they were written. There is a sense in which each of the great nations allied against the Central Powers has saved all the others, but first in order of time, perhaps, was the action of Italy in urging Great Britain not to disperse the mighty units of the Grand Fleet at the close of the naval maneuvers of that year, followed closely by the assurance of neutrality that enabled France to move her troops in southwestern France to arrest the Germans at the Marne.

This is the fifth and last stanza of a magnificent ode entitled "Covenant, July 4, 1918," by Zoe Akins, recited by Ethel Barrymore at City College Stadium, and first printed in the New York "Times," August 25, 1918:

And Italy—you with your ancient race
 Sprung from a thousand wars, a million dreams,
 You, too, now face
 The foes of peace along your northern streams;
 Not for the sake of those old wrongs you bore
 You leapt to man your lofty mountain forts,
 And through your sloping snow-white meadows wore
 A line of blood the Teuton could not pass!
 Rather because of your romantic part
 To hold the world to order and to give
 The world your Art
 In marble and in glass,
 In colors and in stories,
 And cities whose immortal names shall live
 Among the glories
 That man will cherish always and keep whole
 Even should a million million Prussians cast
 The dreaming walls of Venice to the foam
 Of her dream-haunted seas; and with the blast
 Of guns plow up the plain where France stands,
 And in their hands
 Carry away the fragments that were Rome!
 Sweep on, then, you who cannot die! whose cheers
 At the Plave yesterday still sound
 Across the Allied battle-ground
 Like holy thrilling music in our ears!
 They march, the nations, to the Victory;
 They wait, the captive lands, for Liberty;
 Still Belgium wears her bonds with lifted head;
 Japan and Portugal have pressed the cup
 In covenant with us against their lips—
 To bear all pain,
 To forego gain,
 To robe ourselves in black for heroes slain,
 To thirst, to hunger, to go cold to bed,
 To send the living forth to join the dead—
 The youth that other lands have offered up

On earth, in air, and underneath the sea;
To, without faltering or fear,
Endure year after awful year
Until homekeeping folk are safe and free. . . .

They go—our best loved and our best. . . .
God grant them victory and rest!
God grant us, and our Allies, all—
Grant those returning and grant those who fall
Dawn's peace and evening's rest.

THE POLISH NATIONAL CATHOLIC CHURCH

In our issue for August we referred to this Church and to its head, Bishop Francis Hodur, of Scranton, Pa.

In reference to the representation of that body at an approaching Pan-Polish convention, to be held at Detroit, we addressed a letter to Bishop Hodur, to which we received the following reply from the Rev. T. V. Jakimowicz, Rector of the Church Virgin Mary of Czenstochowa, Duryea, Pa.:

"We wish to take an active part in the convocation of the Polish people at Detroit, and following our Church representing 60,000 members, will stand on the Gospel principle for religious and national freedom, loose from Rome.

"The 'intention' of most of the Roman clergy would be for allegiance to Rome. We shall oppose this and advocate the American principle for our Church, and we hope that a great number of delegates outside of our Church will stand with us. This is our opportunity to declare for America and her democracy, in harmony with the President of the United States, and with the great Cavour's phrase, 'A free Church in a free State.'

"Romanism destroyed Polish national freedom and materialized Christ's spiritual teaching. We are going to work for a return to the teaching of Christ and His apostles. Though the convocation call reads that 'all Poles are equally invited regardless of their creed and denomination,' at the same time they would ignore us if they could, and would rather welcome Jews and Protestants, because we stand for Catholicity, and they hate to admit that there are any Catholics in America outside of the Roman Church. We propose to show that the true Catholic is he who follows the teaching of Christ and His holy apostles, and that those who blindly follow the dictates of Rome are not Catholics but anti-Catholics.

"Our stand is that the Bible is the foundation of religion and not the Pope.

"The Polish National Church, of which Bishop Hodur is the leader, originated in this country in 1897, when the Polish people in Scranton and other towns in Pennsylvania asked him (then a Roman Catholic priest) to take a stand in the independent religious fellowship, and he accepted the call. In September, 1904, he was elected Bishop, and the organization assumed the official title, 'The Polish National Catholic Church in America.' He was subsequently canonically consecrated Bishop by Archbishop Gul, of the Old-Catholic diocese of Haarlem, Holland, assisted by Bishop Spitt, of the diocese of Deventer, but not as a representative of Europe but as the Bishop of the Polish National Church in America, in accordance with American principles. To-day this Church has about fifty churches and some sixty priests under Bishop Hodur's jurisdiction, and it is growing faster than we can supply priests.

"The Church of Rome has proclaimed the excommunication, but instead of harming us this helps to increase our membership, because the public has begun to realize that excommunication does not show the spirit of Christ, who taught us to love and not to hate—to bless and not to curse.

"Before the Polish National Catholic Church was organized under the leadership of Bishop Hodur there was a Polish independent movement under Bishop Anthony Koslowski, in Chicago, who had already a few churches and a number of priests in revolt against Rome. After the death of Bishop Koslowski, his churches and some of the priests united with Bishop Hodur, and we now have a weekly *Straz* (*The Guard*), a number of societies and local organizations and the Polish National Seminary. Our churches are in the States of New York, Pennsylvania, Maryland, New Jersey, Massachusetts, Connecticut, Ohio, Michigan, Wisconsin, Indiana, Minnesota and Missouri.

"The writer is glad to remember Christ's Mission as once his home, and the late Father O'Connor as his best friend when he broke away from Rome and stayed at Christ's Mission till he was called to the Polish Independent Catholic field in Buffalo in 1898. Among other friends of his at that time in

Christ's Mission were Revs. (Dr.) Pollach, Milanese, Bouland and others who were at the Twenty-first Street house.

"There is a great and wide outlook for our Church in America, because people are getting tired of the tyranny of Rome. Opposition is great from Irish, German and Polish Catholics, who are against us, but we stand on the promises of Jesus Christ, who said that whoever should come unto Him would never be cast out.

"We are free from Rome. The head of our Church is Jesus Christ, and our Dogma is the Blessed Gospel. Our bond of hierarchy is love and harmony with all those who love Jesus Christ. We stand for the truth and for Americanism. We are proud to be loyal to the American flag. We have almost entirely discarded the use of Latin in our services and introduced the language of the people.

"We also have an Italian church at Hackensack, N. J., of which the Rev. G. Lanza is pastor. He is also free from Rome.

"We are in spiritual fellowship with all who have taken the Bible as their guide.

"The idea presented in THE PROTESTANT REVIEW for June of 'An American Catholic Church for the American Catholic People' I think a splendid one. It is the idea that we have been advocating for years, and in all justice it ought to be recognized and adopted. I cannot but congratulate the Rev. Dr. Bailey in coming to such a conclusion. He surely was supernaturally guided and his tongue certainly became an instrument of the Holy Ghost. The repudiation of the Vatican would assuredly lead the American Catholics to real emancipation from the snares of man and bring them to Jesus the Saviour.

"Let America become Christian in united, universal, evangelical Christianity, and we could then call it *Catholikos*—really Catholic. Let us proclaim Jesus as the only Saviour and crown Him Lord of all.

"May this become a reality and not merely remain a pious wish! But let us be frank. Our beloved Protestant brethren are full of spirit and energy, but they are unable to cope with Romanism, because they are too open and their opponents are too shrewd. I know this, because I have been a member of various clerical organizations connected with the Vatican. I

studied in Rome and with officials there for fifteen years, and was officially connected with the Vatican at St. Peter's, St. Gregory's and other churches, and was quite intimate with Cardinal Satolli, at one time Apostolic Delegate in Washington. I could say more, but it would not be wise to say it now."

At the conference at least 80 per cent. of the 1,000 delegates, it is stated, were Roman Catholics and of this representation about 300 were Roman Catholic priests. The fact is interesting in view of the demand that was made for a reorganization of the handling of Polish war relief funds by delegates of the Polish National Catholic Church and Socialists on the plea that their distribution had been hampered last spring by the Roman Catholic priests.

The Rt. Rev. Frank Hodur, of Scranton, Pa., Bishop of the Polish National Catholic Church, suggested that clerical delegates sit in their respective groups. The movement was voted down by a heavy majority. The Rt. Rev. Paul Rhode, of Chicago, the only Roman Catholic Bishop of Polish antecedents in the United States, opposed the proposal strongly.—*Christian Science Monitor*, Sept. 3, 1918.

POLAND AND THE PAPACY

BY DR. J. V. DOLLINGER, THE FOUNDER OF THE OLD-CATHOLIC COMMUNION.

Two hundred years ago Poland was yet a State, with twenty millions of inhabitants, strong enough to maintain its independence in the face of the neighboring States. But Poland suffered with two great maladies. The first was the religious division, which was made poisonous and incurable by the fact that the specific Romish principle that force should be used against the heterodox became effective in Poland by the instigation of the very influential Jesuits and the Papal Nuncios. There were facing each other three confessions: The Oriental of the Greek rite, the Protestant, and the Roman Catholic, in number predominant. In 1593 the Union was, through the Jesuits and the Bishops devoted to them, effected, and for the accomplishment of the same forcible means were used, especially

against the Cossacks, which led to bloody deeds. They incessantly tried henceforth to bring the Orientals also under the dominion of Rome. That had as its consequence, on one side, a succession of inner contests; on the other, the intervention of foreign powers on behalf of their persecuted associates in faith. The second evil of which Poland was sick was the character of the Polish nobility educated by the Jesuits. This showed itself to be partizan, intriguing, disposed to anarchy, subjecting itself to no political authority, and incapable of establishing any such. Therefore the perfectly absurd Polish constitution. The kings were chosen and had universally to purchase the crown by concessions, which diminished their authority in the most hazardous manner. At the Diets the contradiction of a single nobleman could make every decision impossible—a madness which has not its like in the history of the world. From this nobility, educated by the Jesuits, proceeded the most of the Polish Bishops. They used their position in the Church in many ways to make their families richer and mightier. Here is not the place to judge the procedure of the three great Powers who divided Poland among themselves under the point of view of morality and policy. At all events, to the Poles with more right than to any other nation can the words of Holy Scripture be applied: *Perditio tua ex te*. The three Powers have been only the grave-diggers for a corpse almost already fallen into entire corruption.

[The foregoing is taken from a report of an address delivered August 16, 1875, at Bonn, Germany, at the ninth of a series of "Union Conferences," at which were present Old-Catholics, Evangelicals from Germany, members of Oriental Churches and Protestant Churches in Britain, Ireland, the United States and France.]

How many of us ever think to pray to Gabriel, the Angel of the Incarnation! Yet it was he who brought to the earth the message that the redemption of sinners was at hand. Indeed, how many years is it since last we prayed to our Guardian Angel! Yet he who stands sentinel by our side looks upon the face of our Father who is in Heaven! We miss a sure means of having our prayers carry to the throne of grace, when we forego addressing them to God through His messengers, the angels.—Brooklyn "Tablet," Aug. 11, 1913.

The Gospel in the Douay (Catholic) Bible



The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me."—John v, 39.

"WHAT GOOD IS RELIGION?"

Fear not, for I have redeemed thee, and called thee by name; thou art mine.

When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee: when thou shalt walk in the fire, thou shalt not be burnt, and the flames shall not burn in thee:

For I am the Lord thy God, the Holy One of Israel, thy Saviour.—Isaias xliii, 1-3.

Fear not, for I am with thee: turn not aside, for I am thy God: I have strengthened thee, and have helped thee, and the right hand of my just one hath upheld thee. . . .

For I am thy God, who hath taken thee by the hand, and say to thee: Fear not, I have helped thee.—Isaías xli, 10, 13.

Behold, I am with you all days, even to the consummation of the world.—Matthew xxviii, 20.

Some time ago, in one of the New York evening papers, the following question was propounded to one of those ladies who continually try to serve the public in general and girls and women in particular by answering questions and discussing problems put before them by those who usually know less than themselves:

Tell me one thing—what good is religion? It is always promising something, and then you have to wait and wait and wait for the promise to come true.

I hate promises. I want things to be here now when I want them, not some day when I am old and tired and can't enjoy them.

That's what I hate about religion. It never comes true while you pray. You always have to wait, and what good do you get out of it while you're waiting?

The first thing that occurs to me in reading this question is. What is meant by the word "religion"? It would seem as if the phrase "religious cult" would have been better, because the word "religion" itself, so far as the individual is concerned, stands for the personal relation between the soul and God—quite irrespective of any cult, any Church, any creed, any set of ideas, or any scheme of philosophy.

The writer of the above question had evidently no experimental knowledge of real religion of any kind, was probably living without God and without hope in the world.

Now, the verses from the Douay Bible cited above set forth plainly the practical religion which God, the loving Father in Heaven of every man, woman and child on earth, wishes us to enjoy—every day, and all day, and under all possible sets of circumstances.

He desires us to live happy lives—happy, that is, in the sense of the continual realization of the Divine presence, protection and affectionate interest and care.

This does not mean, by any means, that we are to be spared

the sorrows, the trials, the perplexities, the disappointments, the bereavements and losses that are the common lot of all men; but that through them all, and in them all, we shall have the consciousness of the Divine strength and support, and the possession of that grace that is always sufficient for every time of need.

Does any reader, lacking this experience, desire to know how to obtain it?

In the first place, ask God for it, direct, saying that if there are any things in your life standing in the way of your obtaining it, you will, up to the limit of your will power, abandon them at once. Of course, your own conscience will tell you what the principal obstacles are. Giving them up, once for all, in this way—with all your heart and soul—constitutes real repentance; that kind of repentance that is alone acceptable to God.

Then you say to God that you put out your hand of faith and take for yourself the atonement wrought for you on the Cross by Jesus Christ, and that because of this acceptance you claim the pardon of all the sins of the past and the gift of the power of His resurrection in your daily life to give you the victory over all sin in the future. God will surely hear these petitions and will give you the witness in your heart that you have passed from being a sinner in rebellion against Him into the relation of a member of His family, of which Jesus Christ is the great Elder Brother. You will have been "born again," and you will surely know it, because old things will have passed away and all things will have become new. Many things that you found pleasure in will no longer possess any attractions for you, and things which you held in light esteem will be the sources of great happiness and comfort. The Bible will become a new Book to you—a personal letter from God Himself to you, revealing His will and filled with promises and teaching which will increase in value to you every day. You will desire to lead others into the same experience that you enjoy, and you will seek the religious and social fellowship of those who enjoy similar experience to your own.

Religion, so far from always promising you something in the future for which you have to wait, will be every day a source of comfort, strength and "joy in the Lord."

That is real religion, and the only religion worth having.

THE ROMAN CHURCH ABOVE THE LAW

The Tablet is a Papal organ published in Brooklyn, and at the head of the editorial page is a note saying that it is "published every Saturday with the approbation of Right Rev. Charles E. McDonnell, Bishop of Brooklyn."

In the Question Box department of the issue of March 2, 1918, we find the following question and answer. The italics are ours, and the first set of words is a definite assertion of the supremacy of the Roman canon law over the law of the State of New York, and the second set is a virtual declaration that the State law as to marriage is null and void in the case cited:

"Q.—Will a Catholic priest unite in the bonds of matrimony two Catholics who were recently married by the City Clerk? There is no Church impediment existing between the two.

"A.—Yes, provided the pair are truly sorry for the *sin committed by going before a civil official* for the purpose of being married. The spirit of mercy that shone out as a striking characteristic of Christ also adorns His Church. It is commonplace knowledge that *Catholics going through a civil ceremony of marriage are not married at all*. There is reason why this couple should go at once before a priest."

In the issue of March 16 appeared these paragraphs, which constitute a kind of "rubbing in" of the principles set up in the foregoing. It is safe to say that the publication of any such doctrine in a Papal organ in either of the Catholic countries France or Italy would lead to the prompt suppression of the paper:

"Q.—Is there any provision in the new Church mode of laws which you have spoken about many times whereby the marriage of a Catholic before a minister or a civil power is accepted by the Church as good after the Catholic repents and makes a good confession?

"A.—No. The law on this question was proclaimed August 2, 1907, and became of effect on Easter Sunday, April 19, 1908. This law holds such a ceremony as unbinding and refuses to accept as sincere any repentance short of a wedding before a Catholic priest or else leaving the lifemate whom the State recognizes as the 'husband' or the 'wife.'

AN EXPERIMENT IN YONKERS

In 1903 a prominent citizen of Yonkers made a practical test of the feeling of the Catholic laity with regard to the Bible and the extent to which its reading was urged by local priests.

After securing a number of Douay Bibles and Testaments, he offered the former for sale at from 60 to 65 cents, and the Testaments for 25 cents. The prices of the same volumes in New York were \$1.25 and \$1.50 for the Bibles and 75 cents for the Testaments. These versions followed closely an English translation made by Dr. Challoner in 1750.

Much difficulty was experienced in getting store-keepers to offer them for sale, but at last four places were secured and extensively advertised.

In two months 18 Bibles and 4 Testaments had been sold.

The gentleman who was interested in this matter then employed a man with long experience in Bible distribution to offer the Word of God from house to house at prices much below what had been paid for them. The New Testament was offered at one-third of its cost and one-seventh of the New York retail price, and the Bible at one-third of the New York price. Besides this the agent was instructed that where either a Bible or Testament was really desired, it should be given if the person were unable to pay for it.

This part of the effort resulted in the gift or sale of a total of 61 volumes among the 680 Roman Catholic families visited.

Objections to buying or receiving the books were numerous. Often the reply was that they had a Bible already, though they refused to show it. When the book was shown it sometimes proved to be a prayer book, "Catholic Gems," the "Sacred Heart," the life of a "Saint" or some similar publication. One woman acknowledged that what she called the Bible was really the "Life of the Blessed Virgin." Others considered that their prayer book was sufficient, also that they attended church and that was enough.

One did not think the Bible did any good; another said it was better to be ignorant than to read the Bible; a third did not think the New Testament was the history of Christ; another did not think it told of the Holy Virgin, and one insisted that the book offered was not "blessed," though assured that it was

the "Holy Bible." Sometimes there was a doubt as to whether the Bible was a holy book at all. Occasionally a very large illustrated Bible was shown, in some cases carefully wrapped up. When asked if the owners read this volume, the usual reply was they did not.—(*Con. Cath.*, Vol. XX, pp. 168, 216, 217.)

In a citation from "America" of an article by Cardinal Gibbons on "The War Policy of the Pope" in the New York "Sun" of Feb. 21, we find this paragraph:

"In the month of May of that same year [1915] he asked his *subjects* wherever found, to turn to the Immaculate Heart of the Mother of God, and to *pray to her* that order, peace and love might soon be restored to a suffering world." (Italics ours.)

In this one paragraph we find the Temporal Power asserted over all the Roman Catholics in the world by the use of the word "subjects" (which word includes, of course, the King of Spain and other Catholic heads of States), and the *worship* of the Mother of our Lord asked for by the Pope. "To pray to her" is quite a different thing from "venerating" her; if it is not an act of worship, nothing can be.

TO A GENEROUS PROTESTANT CHRISTIAN

V.

John Smith [name fictitious], 261 Broadway, said in his letter to ex-Judge O'Brien, who was receiving funds for a great Knights of Columbus "drive":

"I am sending you a check for \$1,000 because I cannot evade my responsibility as a Protestant Christian to the young Catholic Christians fighting in the vast army for God and democracy across the waters."—New York "Times," March 17, 1918.

Dear Sir—This month my letter to you, instead of touching upon points of difference in doctrine between the Roman Church and the evangelical denominations, comes down from the higher realm of spiritual things to that of ethics and, indeed, what is often spoken of as "common honesty." The whole episode is of importance as showing how the religious doctrines of Rome work out in daily life, and the difference between the standards of the priest-controlled Knights of Columbus and those of the men with whom you are associated in your church life. "Like

priest, like people," is a saying that has come down from days when the hierarchy of Rome had more actual power in the social economy than they have now, and many of the objectionable features connected with this Coney Island "drive" undoubtedly have their counterpart in the methods used by Roman priests in their work of promoting the interests of the Church. Among these the "secret deal" is doubtless a type of much of the work accomplished among politicians—all, of course, for the good of the Church.

The publication of the secret agreements is of more than usual value at this time in view of the approaching raid by the Knights of Columbus upon the banking accounts of uninformed generous non-Catholics like yourself who think that there are no important differences between the Roman brand of "Christianity" and their own.

The last week of August was chosen by the Long Island Chapter of the Knights of Columbus for a "drive" for funds for its war activities, known as "Knights of Columbus Coney Island Week."

The Brooklyn *Standard-Union* of August 30 says: "The Knights of Columbus muddle proves to be of far more import than when the secret contracts were first disclosed."

One of these secret contracts was between Edward B. Goate, "director of the Knights of Columbus Coney Island Week," and Thomas J. Evers, chairman of the Knights of Columbus subcommittee in charge of that enterprise, whereby it is stipulated that Goate is to get "10 per cent. of all sums in excess of \$25,000, should the gross amount of the 25 per cent. profit * * * during the period of this contract" exceed that sum. This appears to have been in addition to \$50 per week to be paid to Goate for the period from June 1, 1918, to August 31, 1918.

According to another contract Steeplechase Park was to get 25 cents on every ticket sold, whether they were presented at the gate or not, and by the terms of a third, in the aggregate, the Knights of Columbus would receive but 25 cents return on the combined tickets of admission to the several attractions. Out of the Knights' share would also come a pro-rata proportion of administration expenses and the cost of printing and selling tickets, etc. This contract dealt with the attractions of the

Oriental Scenic Railway, Land of Oz Boat Ride, Giant Racer, Tunnels of Love, Red Devil Rider, Surf Witching Waves, The Whip, Surf Avenue; The Whip, Luna Park; The Tickler, and Luna Ride.

On the Friday evening Mr. Evers was the guest of his co-workers at a dinner, who also gave him a loving-cup. In accepting this gift Mr. Evers attacked the exposure of the secret contracts and the publicity given to the agreements, and said that the said exposure of these secret arrangements "was on the border-line of treason."

Some inkling of these things would seem to have reached Governor's Island on Friday, because Saturday's *Standard-Union* began its "story" of the proceedings of that evening thus:

What happened to the 600 soldiers who left Governor's Island last night to participate in the pageant at the Knights of Columbus Coney Island celebration?

This question last night was one that bothered the committee in charge of the parade and still is perplexing it to-day. It was "Army Night" with easily the biggest crowd of the week in attendance and the feature of the parade was to have been the soldiers. As a result of their failure to put in their appearance at the starting-point in front of the Hotel Shelburne, the parade was delayed for an hour, finally getting a start at 9.50.

The 600 did not turn up at all, and it is not surprising that Director Goate "was annoyed at the slip-up and instructed some of his co-workers to round up as many soldiers as possible that happened to be at the resort and would care to march so as not to entirely disappoint the crowd. About 50 were corraled."

There was a dinner after this parade, however, and Thomas J. Evers received a loving-cup from his co-workers.

But these secret contracts were not the only flies in the ointment connected with the Coney Island enterprise. We are told that, some little time back, Mr. Breen, "knowing that Long Island was short on its quota, solicited the aid of Bishop McDonnell in raising funds for the Knights."

The good Bishop was sympathetic and promised Mr. Breen "each parish in the diocese would be assessed a certain amount of money, as was done in the New York archdiocese. Bishop McDonnell appointed Mgr. Edward W. McCarty as his representative.

"Breen, in an interview with Mgr. McCarty, was asked by Mgr. McCarty not to do anything that would interfere with his work and would do nothing without his approval. Breen then told the Monsignor the only thing the Knights of Columbus would like to handle themselves was the Coney Island Week drive, which meant simply the selling of tickets. The proceeds of the sale of the tickets were to be turned into the War Activities Fund and would not be considered in any way as part of the drive to which the Bishop had consented."

Later, Mr. Breen "discovered that the men in charge of the Coney Island Week drive, Evers and Goate, had engaged a score of young women to collect funds in public buildings, in the streets and in front of Catholic churches throughout the borough.

"Realizing that his promise to Mgr. McCarty had been violated during his absence, at a regular meeting of the Coney Island War Committee of the order, at which Evers presided, Breen expressed his disapproval of the collections.

"It was then explained by a Grand Knight that Goate, the Coney Island press agent, had a contract with the Knights which gave him the 10-per-cent. rake-off."

In view of the foregoing, some parts of an editorial in the *Brooklyn Tablet* of Sept. 7 would suggest that, in addition to the Goate-Evers secret contracts, etc., there were other features of this "drive" that should receive attention from those who may be inclined to give money to the Knights of Columbus in November. After beginning with the unassailable statement that "it is easy to criticize after the event," the writer proceeds:

"Mistakes will happen" is a smug truism, but a truer statement of prose fact is that estimable gentlemen, to handling of plow or spindle born, go mad with the intoxication of delight when brought face to face with the beautiful duty of the expenditure of money. Heaps of money appear so heaped up to the unaccustomed see-er of heaps of it that the supply of it seems inexhaustible. And so free rein of finance breaks away from the safety-bit of double entry of bookkeeping, and the credit of what goes out of possession mad splurges all over the debit that comes in. 'Twas ever thus, as every pastor of every parish who has once let a small committee "run things" will testify. The amateur financier, while he is a financier, is a lunatic; no more, no less. The sight of heaps of gold has him hypnotized. Astigmatized, he can't see straight just across the way where expenditures await the signing of mere scraps of paper.

After this curious description of the persons to whom the men "higher up" entrust financial enterprises, and bearing in mind that the remarks are suggested by a finance campaign for and by the Knights of Columbus, one is rather surprised to read the next sentences, the second of which suggests that the writer does not consider the Goate-Evers contracts of the nature of a "scandal." That, of course, may be a question of the meaning attached to the word by individuals. I think, however, that had any of the New York papers contained any such "stories" concerning a Y. M. C. A. financial enterprise, such as occupied several columns of the Brooklyn *Standard-Union* on both August 30 and 31, other Vatican organs, if not the *Tablet*, would have thought that such matter came within the "scandal" class.

Of affected fears of "scandal" as the result of Coney Island Week we absolve ourselves. There is no "scandal." There were mistakes—one or two.

As to these "mistakes" we learn:

First of all, sub-committees, deemed so necessary for concentration of effort, are always too small to face the fact of big money. Financiers are not born over night; nor are contracts Grimm fairy tales—pen-and-ink sketches. They are facts with which later acquaintance becomes uncomfortable.

Another mistake was the effect of not too little but too much thought. Coney Island Week was Knights of Columbus War-Drive Week, and in this war Knights of Columbus is synonym for Catholic. While the glorious shibboleth of the Knights of Columbus is "Everything Free to Everybody," thus placing it in position of war-activity achievement just a little in advance of the Y. M. C. A., the fact remains that they and their work are officially stamped by Washington as the Catholic part of the partnership in patriotism in which Jew and Gentile, Protestant and Catholic, are synchronated. In the Coney Island Week campaign this Catholic point of our effort was not at all stressed. That lapse was a serious mistake.

And in the next paragraph the writer takes pains, after the above remarks about the "estimable gentlemen" who serve on Catholic "sub-committees" handling Knights of Columbus financial drives, to emphasize the "woful want of thought in not stressing the Catholicity character of the Coney Island week drive," and to add that "the whole thing was Catholic—the nation-approved war activity of Catholics as such."

Of course there may exist the possibility that the Editor of

the *Tablet* had not read the *Standard-Union* issues of August 30 and 31, but that hardly seems possible in view of the promptness with which that paper acted in respect of Dr. Bailey's sermon suggesting the inauguration of an American Catholic Church for the American Roman Catholic people.

The whole episode affords an illuminating example not only of Knights of Columbus finance methods but of the ethical standards of this sectarian, oath-bound, priest-controlled order which will, I hope, do you good by showing you the real character of the men to whom you were so generous.

Cordially yours, FIELD GLASS.

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